

utterable is leading the race to the Promised Land of liberty and Heaven. Truly, Moses was the emancipator. Such a life ought to be a continual message to leaders in every age. Moses should be studied by the churches whether pastors or laymen, by the presidents and chairmen of the committees of our K. C. societies, and by our Sunday school workers. It means suffering to lead a people from Egypt to Canaan, from slavery to liberty, from Satan to God. "Without the shedding of blood there is no remission of sins."

POOR AND NEEDY

C. H. WETHERBE

David said: "Bow down thine ear, O Lord, and answer me, for I am poor and needy." When one thinks of the fact that David had much wealth when he thus prayed, it seems at first sight quite singular that he should say that he was "poor and needy." If he had told his subjects that he was a poor man they would doubtless have laughed at him. Thousands of his poor subjects would have said that they wished that they were as rich as he was. How quickly many of them would have changed places with him! And then if he had told them that he was actually "needy," how incredulously they would have looked at him! What did he need that he did not already have? He had a vast kingdom and a multitude of resources. Surely it did not look as tho he were either poor or needy; and yet David told the Lord the truth when he said that he was "poor and needy."

He was poor in heart, and needed spiritual riches. His soul was hungry, and he needed to be fed from the hand of God. He had spiritual life, but not as much as he needed. He often felt his leanness of soul. He frequently committed sin, and this made him feel poor in his own strength. He had wisdom, yet he frequently acted foolishly, so that he was ashamed of himself. As a self-guide he was poor, and hence he felt the need of God's unerring guidance.

Very often in his Psalms we read of David's praying God to guide him, to lead him. It would seem that no one ever felt his need more keenly of being guided by God than David did. How many times he prayed to God, saying, "Teach me." He was poor in knowledge, with all of his wisdom. He never got so wise that he did not yearn with great earnestness for more wisdom. And he wanted God to teach him every day and every hour, for new duties arose and fresh problems came up and novel questions were asked, and he was so poor in mental resources that he begged God to come to his aid and help him out of all such difficulties. Yes, he was truly poor and needy; and that Christian who does not feel as David did is too conceited to be of much use to God or men.

Moreover, the Christian who does feel poor and needy, in the sense that David did, and prays to God as he did, will progress in knowledge and spiritual power much faster than does he who does not feel thus.

THE THEOLOGICAL SCHOOL AND THE PREACHER

R. R. TEETER

Whatever may be modern about the present theological seminary and its method or system of instruction, the idea in itself is more than three thousand years old.

The word itself is from *theos*, God and *lego*, speak.

A rightly named theological school, then, is one where pupils and instructor speak of God and the things of God. To meet the wants of the age, and to promote the reformation so near his heart, Samuel established what modern divines have called "Schools of the Prophets." Of their origin, aim, constitution, and history, the Old Testament gives few details. Most of the Attendants seem to have been young, and indeed are spoken of as such in second Kings. They lived in communities, ate in common, went abroad in companies, and were so numerous, at least at a later time, that Ahab could assemble 400 at once; that 100 were hidden in a cave by Obadiah; that 100 are mentioned in connection with the community at Jericho; and 100 more who, at the same period lived at Gilgal.

The only "schools" of which we know were at Ramah, Samuel's town in the hills of Ephraim, at Bethel and Gilgal—also in Ephraim, and at Gibeah and Jericho in the tribe of Benjamin, places in the heart of the land. The object of these schools as founded by Samuel was pre-eminently, to further the great movement for restoring and firmly establishing the *ancient* faith. Of the special pursuits which engaged them little is told. Their chief study, however, was the Law, not only in the letter but in its spirit, as the one source of all true religious feeling, and the basis of comprehensible theocratic ideas.

Under the constant influence of their head, a master prophet, if we may so speak, this must have been of supreme influence in the development of their character and views.

It would be a mistake, however, to think of all the prophets as necessarily trained in such schools, as it would be a mistake to think that all modern prophets or preachers must have a special theological training.

Amos expressly tells us that he had no connection with these "prophetic schools," but had been seized by the prophetic impulse while engaged in the lowly calling of a herdsman and gatherer of wild figs. In like manner the call came to Spurgeon and Moody, and God used them just as he found them.

At a later date than these "schools of the prophets," the synagogues were the schools of the Jews. But for the work of preaching the Gospel to every creature the apostles were first trained in the school of John the Baptist, afterward in the school of Christ. Paul, alone, had a rabbinical education.

The necessity of special training of preachers was felt early in the Christian Church, for the opposition of error, and, above all, the Pagan religion. The first instruction

was given, probably, in the local churches by their bishops; but at the close of the second century there existed in Alexandria a Christian theological seminary, the first of its kind, in which students were drilled in Christian apologetics and guided in the study of the Scriptures. The most famous superintendents of this school were Clement and Origen.

The school of Antioch, founded in the third century is next in time and importance. In opposition to the Alexandrian system of Allegorizing the Scriptures, it developed a severe grammatico—historical exegesis.

Its most eminent members were Crisostom, Theodore and Nestorees. In the West the priests were trained in cloisters and private episcopal schools. Several of the most learned Fathers, such as Basil the Great, Gregory Nazianzen, and Augustine, were educated in heathen schools, and then studied theology either in ascetic retirement or under some distinguished church teacher.

In the middle ages the cloister schools were the sole centers of learning until the universities arose at Paris, Oxford, and elsewhere. Even in them the theological faculty ranked first, and dominated the others.

The Reformers were university trained men. While the ministry of the Protestant churches of most denominations has always been distinguished by its education.

The value of a theological education to a preachers may be measured in a manner by the great provision lay Christians have made for his securing it. Great Britain has no less than eighty-five theological schools, while in the United States one hundred and fifty will not include all the theological seminaries and theological departments of colleges and universities.

These schools attempt to prepare the preacher for his work by teaching him the science of religion, or more definitely the science of the Christian religion as taught in the Bible and carried on in the history of the church.

This science is usually divided into:

- (1) Exegetical theology, or biblical learning;
- (2) Historical theology, or church history;
- (3) Systematic or speculative theology;
- (4) Practical theology.

By receiving systematic instruction in this line the preacher is supposed to be better qualified to meet the wants of fainting, struggling souls, and to make better application of the principles of the gospel to the needs of the age.

Yet the most careful theological training will not make a prophet or a preacher of one who has not a preacher's soul. Dr. Geikie says: The true prophet is always marked by his enthusiasm for God; His religion, His kingdom, His honor; by firm faith; deep love for His people; zeal and inflexible constancy in working for the Divine purposes: hatred of all that is evil, and the strictest purity, uprightness and sincerity. Only the heart thus at one with God could be made His oracle.

To such a one theological schools no